

Christian Education

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No. 3

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Christian Education

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THE ANNUAL MEETINGS

CALENDAR

NEW YORK CITY

Wednesday, December 28, 1927.

Eighteenth Annual Meeting of the National Association of Biblical Instructors. Opening dinner, 7:00 P. M., Faculty Club, Columbia University. See program on page 165.

Thursday, December 29, 1927.

10:00 A. M. Meeting of the National Association of Biblical Instructors continued. Business session; papers; discussion. Luncheon at 1:00 P. M., Faculty Club. Adjournment at 2:30 P. M.

CHICAGO, ILL.

Thursday, January 5, 1928.

National Triennial Conference of Church Workers in Colleges and Universities, Edgewater Beach Hotel, beginning at 9:00 A. M. Sessions all day and evening. See program on page 166.

Friday, January 6, 1928.

9:00 A. M. Conference of Church Workers in Universities continued. Sessions throughout the day and evening.

ATLANTIC CITY, N. J.

Monday, January 9, 1928.

Beginning at 10:00 A. M. Seventeenth Annual Meeting of the Council of Church Boards of Education. Sessions throughout the day and evening. Hotel Chalfonte.

Tuesday, January 10, 1928.

Beginning at 9:30 A. M. Seventeenth Annual Meeting of the Council of Church Boards of Education continued. Sessions during the morning and afternoon.

The evening is free for meetings of Educational Associations of the churches.

Wednesday, January 11, 1928.

Annual Meetings of the Educational Associations of the churches. Further announcements on pages 164, 169-172.

Thursday, January 12, 1928.

10:00 A. M. Joint meeting of the Educational Associations of the churches with the Council of Church Boards of Education. Theme—*The Preparation of the Minister, the Teacher and the Missionary*. Hotel Chalfonte.

2:30 P. M. Union Mass Meeting arranged by the Council of Church Boards of Education. *Education and Religion*: Addresses by Bishop Francis J. McConnell, Dr. James Moffatt, Glasgow, Oxford, and Union Theological Seminary, and President Bernard I. Bell, St. Stephen's College. Hotel Chalfonte.

7:00 P. M. Annual Dinner of the Association of American Colleges. Addresses by the President of the Association, President Lowell, of Harvard, Dr. P. W. Kuo, Director of the China Institute in America. Hotel Chalfonte.

Friday, January 13, 1928.

9:30 A. M. Fourteenth Annual Meeting of the Association of American Colleges, continuing throughout the day and evening. Reports of the officers and commissions; addresses.

Saturday, January 14, 1928.

9:30 A. M. Association Meeting continued. Reports and addresses. Adjournment at noon.

THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

The eighteenth annual meeting of the National Association of Biblical Instructors will be held at Columbia University, New York City, December 28 and 29, 1927. Sessions will be held in Room 307, Philosophy Hall, except as otherwise announced. The meeting will open with a dinner at the Faculty Club, 117th Street and Morningside Drive, at 7:00 P. M., Wednesday, December 28. Luncheon on Thursday at 1:00 P. M. will also be at the Faculty Club. See program on page 165.

THE NATIONAL CONFERENCE OF CHURCH WORKERS
IN UNIVERSITIES

The executive committee of the Conference of Church Workers in Universities and Colleges of United States have been for some time working on the program of the triennial conference to be held at the Edgewater Beach Hotel, Chicago, Ill., January 5 and 6, 1928.

In connection with the conference, a number of the Church Boards are arranging denominational conferences of their university workers in the same hotel on January 4. Information concerning the programs for the January 4 meetings may be secured from the University Secretaries of the various church Boards of Education.

Room reservations may be sent direct to the Manager of the Edgewater Beach Hotel, Chicago, Ill. Single rooms will cost three and four dollars per day, double rooms, six dollars per day. Ample accommodations are being provided. Since the last meeting of the National Conference of Church Workers in the Edgewater Beach Hotel, an addition of six hundred rooms has been completed, and the hotel is now adequately equipped for the entertainment of the conference.

The program presented on page 165 replaces the program printed in the last issue of CHRISTIAN EDUCATION. It will be noted that more time is given for discussion. After the presentation of the papers, discussions will be conducted under the leadership of the conference members. The changes in the program were suggested by members of the conference.—H. E. E.

THE COUNCIL OF CHURCH BOARDS OF EDUCATION

The seventeenth annual meeting of the Council of Church Boards of Education will be held at the Chalfonte Hotel, Atlantic City, N. J., January 9, 10 and 12. The sessions on Monday and Tuesday will be devoted to the work and problems of the Council and its constituent Boards and the discussions will be informal. A new feature introduced at this meeting is the joint session of the Council with the denominational educational associations on Thursday morning, when the vital question of training Christian leaders for tomorrow will be considered by specialists in the field of higher education. There will be the customary union mass meeting of more popular character on Thursday afternoon, immediately preceding the annual dinner of the Association of American Colleges. A very large attendance at the Thursday meetings is anticipated. See program on pages 167-169.

THE EDUCATIONAL ASSOCIATIONS OF THE CHURCHES

The college presidents' associations of the Disciples of Christ, the Methodist Episcopal Church, the Presbyterian Church in the U. S. A., and the United Lutheran Church and the presidents of Congregation affiliations will meet at Atlantic City during "Christian Education Week." Announcements concerning these meetings will be found in subsequent pages in so far as they have been received at the editorial office.

THE ASSOCIATION OF AMERICAN COLLEGES

The fourteenth annual meeting of the Association of American Colleges will be held at the Chalfonte Hotel, Atlantic City, January 12-14, 1928. Early reservations should be made directly with the hotel but it is requested that the names of the delegates from each institution be sent to the Association office so that an advance register may be prepared.

The opening session will be the annual dinner at 7:00 P. M., Thursday, January 12. Table parties may be made up in accordance with the wishes of Association members provided they make their desires known to the hotel early.

There is every indication of a notable meeting. The Executive Committee and Standing Commissions will present significant reports and general and enthusiastic discussion is invited.

Programs

TENTATIVE PROGRAM OF THE EIGHTEENTH ANNUAL MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

Columbia University, New York City, Wednesday
and Thursday, December 28-29, 1927

General Theme—"The Wider Relations of Biblical Instruction."

Wednesday, December 28

7:00 P. M.

Dinner at the Faculty Club.*

The President's Address, Professor Eliza Kendrick, Wellesley College.

Discussion, "Biblical Instruction in Relation to Student Life."

Thursday, December 29

10:00 A. M.

Business Meeting:

Reports of Committees.

Special business.

Discussion, "Biblical Instruction in Relation to Other Academic Courses."

Speakers to be announced.

1:00 P. M.

Luncheon at the Faculty Club.*

Adjournment not later than 2:30 P. M.

* Delegates desiring reservations for the dinner Wednesday and luncheon Thursday are asked to notify Professor Wallace L. Gallup, Connecticut College for Women, New London, Conn., *not later than Tuesday, December 20*. Nominal charges. Payment may be made at the door.

TENTATIVE PROGRAM OF THE NATIONAL CONFERENCE OF CHURCH
WORKERS IN COLLEGES AND UNIVERSITIES

Edgewater Beach Hotel, Chicago, Ill., January 5-6, 1928

General Theme—"The Educational Task of the Church
Worker in American Colleges and Universities."

Thursday, January 5

- 9:00 A. M. Registration.
10:00 Devotional Period.
10:30 President's Address.
11:00 HOW FAR CAN A STATE UNIVERSITY GO IN TEACH-
ING RELIGION?
Discussion.

Luncheon.

- 2:30 P. M. Business Session.
3:00 THE EDUCATIONAL TASK OF THE CHURCH IN COL-
LEGE AND UNIVERSITY CENTERS.
Discussion.

Dinner.

- 7:30 P. M. Devotional Period.
8:00 THE PLACE OF CREDIT COURSES IN RELIGION IN
TAX SUPPORTED INSTITUTIONS. Dr. M. Willard
Lampe.
Discussion.

Friday, January 6

- 9:00 A. M. Devotional Period.
9:30 Business Session.
Special Group Sessions (Discussion Periods).
10:00 (1) *Credit Courses in Religion*, D. G. Edwards.
(2) *Sunday Evening Courses for Undergradu-
ates and Graduate Students, and other
Non-credit Courses.*
(3) *The Religious Approach to Women Stu-
dents.*

- 11:00 (1) *Credit Courses* (cont.).
 (2) *Pertinent Problems of the University Pastor.*
How make our work effective under (a) The
present educational system; (b) Denomi-
national requirements?

Luncheon.

- 2:00 P. M. THE PLACE OF WORSHIP IN THE EDUCATIONAL
 PROGRAM OF THE UNIVERSITY WORKER.
 Discussion.

- 3:15 LABORATORY EXPERIENCE AS A NECESSARY FACTOR
 IN AN ADEQUATE RELIGIOUS AND EDUCATIONAL
 PROGRAM.
 Discussion.

Dinner.

- 7:30 P. M. Business Session.
 8:00 THE PULPIT MINISTRY TO STUDENTS.
 Discussion.

Adjournment.

Note: The demominational leaders have been asked to arrange for denominational conferences in Chicago on Wednesday, January 4. This will give them more time for the discussion of their own peculiar problems, and leave the general program free for material of common interest.

TENTATIVE PROGRAM OF THE SEVENTEENTH ANNUAL MEETING OF
 THE COUNCIL OF CHURCH BOARDS OF EDUCATION

The Chalfonte Hotel, Atlantic City,
 January 9, 10 and 12, 1928

Monday, January 9

10:00 A. M.

Devotional Service.

The Address of the President, Dr. Frank W. Padelford.

The Year in Review:

The Report of the Executive Secretary, Dr. Robert L. Kelly.
 The Report of the University Secretary, Dr. O. D. Foster.
 The Report of the Secretary for Finance, Dr. A. W. Anthony.

The Report of the Treasurer, Mr. Charles Eldredge, Bank of New York and Trust Company.

General Discussion.

Appointment of Committees.

2:00 P. M.

Devotional Service.

The Program of the Council, Dr. Robert L. Kelly.

Methods of Character Building in College and University:

President W. G. Clippinger, Otterbein University.

Sister Mary E. Molloy, Dean, St. Teresa College.

Dr. Jack Hart, University of Pennsylvania.

Discussion led by President E. E. Rall.

Functions and Programs of the Church Boards of Education,

Dr. Paul Limbert, Franklin and Marshall College.

8:00 P. M.

Special Problems in the Universities:

Report of the Iowa City Conference, Dr. M. W. Lampe.

Criteria for Board Appropriations, Dr. O. D. Foster.

Discussion.

The Fellowships of the National Council on Religion in Higher Education, Mr. Richard Edwards, Cornell University.

Tuesday, January 10

9:30 A. M.

The Survey of Athletics in Presbyterian Colleges, Dr. Frederick E. Stockwell.

The Work of the Harmon Foundation, Miss Mary B. Brady, Director.

Christian Education in the Near East, Mr. Thomas Jesse Jones, Near East Relief.

Religious Education in the Colleges and Universities:

President William A. Harper, Elon College.

Dr. E. S. Boyer, Dakota Wesleyan University.

The Episcopal Program of Adult Education, Dr. Theodore R. Ludlow.

Discussion led by Dr. J. S. Noffsinger.

2:00 P. M.

The Outlook for Christian Life Service:

Dr. Gilbert Lovell, Department of Recruiting, Board of
Christian Education, Presbyterian Church, U. S. A.

Discussion.

Student Life in Paris, Dr. Joseph P. Cochran.

Business Session:

Reports of Standing Committees.

Reports of Special Committees.

Report of Nominating Committee.

Miscellaneous Business.

Adjournment.

* * * * *

Thursday, January 12

10:00 A. M.

Joint Meeting of the Educational Associations of the Churches
with the Council of Church Boards of Education. See pro-
gram on page 172.

2:00 P. M.

Union Mass Meeting on "Religion and Higher Education."

Addresses by Bishop Francis J. McConnell, Dr. James Moffatt,
Glasgow, Oxford, and Union Theological Seminary, and
President Bernard I. Bell, St. Stephen's College.

Discussion.

PROGRAM OF THE ANNUAL MEETING OF THE PRESBYTERIAN
COLLEGE UNION

The Strand Hotel, Atlantic City, N. J.,
January 11 and 12, 1928*

Wednesday, January 11

9:30 A. M.

Devotional Exercises, President Samuel T. Wilson, Maryville
College.

*Report of the Nexus Committee on Relations of the Board of
Christian Education and the Colleges*, President Harry M.
Crooks, Alma College.

Discussion led by Dr. William C. Covert, General Secretary.

* On Thursday, the Union meets in joint session with other Associations
and the Council of Church Boards of Education.

The Place of the College in the Unified Educational Program of the Church, Dr. Harold M. Robinson, Assistant Secretary. Discussion led by President W. W. Boyd, the Western College for Women.

The Board of Christian Education and the Colleges from the Viewpoint of a Business Man, by a Member of the Board of Christian Education.

College Budgeting and Accounting, by a Trustee of a Presbyterian College.

2:15 P. M.

The Four-Year College as Affected by the Junior College, President John D. Finlayson, University of Tulsa.

A Specific Program for a Religious Education Department, Dr. James E. Clarke, Assistant Secretary.

Discussion led by President J. C. Acheson, Macalester College.

Business Session.

Round Table Discussion—topics suggested—"The Honor System," "Quality Credits," "Student Councils," "Social Life," "Chapel Services," "Limiting of Extra-curricular Activities."

MEETING OF CONGREGATIONAL COLLEGE PRESIDENTS

The presidents of colleges of Congregational affiliation will hold a luncheon conference at the Chalfonte Hotel, Thursday, January 12, at 1:00 P. M. Further information may be obtained from President Silas Evans, Ripon College, Ripon, Wis.

MEETING OF THE EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH

The Educational Association of the Methodist Episcopal Church will hold its first session Tuesday evening, January 10, at the St. Charles Hotel, Atlantic City. That session will be given to the consideration of secondary schools. The entire day of January 11 will be devoted to matters concerning the colleges and the Board of Education.

For further information, write to President John L. Seaton, Albion College, Albion, Mich.

MEETING OF THE COLLEGE PRESIDENTS OF THE
DISCIPLES OF CHRIST

The Presidents of the Colleges of the Disciples of Christ will meet at the Chalfonte Hotel, Wednesday, January 11, at 10:00 A. M., at 2:00 P. M., and at 8:00 P. M. The theme of the meeting will be "The Next Step in Higher Education." For further information, write to Dr. H. O. Pritchard, 309 Chamber of Commerce Building, Indianapolis, Indiana.

PROGRAM OF THE FIFTEENTH ANNUAL MEETING OF THE NATIONAL
LUTHERAN EDUCATIONAL CONFERENCE

Chalfonte-Haddon Hall, Atlantic City, N. J.,
January 11 and 12, 1928

Wednesday, January 11

9:00 A. M.

Greetings from the President of the Conference.

President Rees Edgar Tulloss, Wittenberg College.

Report of the Secretary.

President H. F. Martin, Midland College.

Report of the Treasurer.

Professor H. F. Arnold, Wittenberg College.

Appointment of Committees.

"Freshman Orientation."

Professor C. F. Sanders, Gettysburg College.

1:30 P. M.

"The Financial Support of our Lutheran Schools."

President E. Clyde Xander, Thiel College.

President H. Brent Schaeffer, Lenoir-Rhyne College.

Discussion.

7:30 P. M.

Report and Informal Discussion of the Survey of the United
Lutheran Church Colleges.

Led by Dr. R. J. Leonard, Columbia University.

Thursday, January 12

9:00 A. M.

"The Selection and Elimination of Freshmen."

Professor Robert Horn, Muhlenberg College.

Dean Franz Ericson, Upsala College.
 Professor Norman Menter, Capital University.
 Discussion.

Thursday afternoon

1:30 P. M.

This program is given to the discussion of subjects of primary interest to our seminary faculties.

"Postgraduate Work for Lutheran Ministers in America."

Professor Henry C. Schaeffer, Chicago Lutheran Seminary.
 Discussion.

"The Seminary's part in Recruiting for the Ministry."

Professor M. J. Stolee, Drew Seminary.

Discussion.

"The Organizing Principle of the Seminary Curriculum."

(To be arranged.)

Discussion.

PROGRAM OF JOINT SESSIONS OF THE CHURCH EDUCATIONAL
 ASSOCIATIONS AND THE COUNCIL OF CHURCH BOARDS
 OF EDUCATION

Hotel Chalfonte, Atlantic City, N. J.

Thursday, January 12, 1928

10:00 A. M.

Theme: *The Opportunity of the College to Contribute—*

To the Preparation of the Christian Teacher.

Dean E. D. Soper, Duke University.

To the Preparation of the Minister.

Professor William Clayton Bower, The Divinity
 School, The University of Chicago.

To the Preparation of the Missionary.

Professor Daniel J. Fleming, Union Theological
 Seminary.

General Discussion.

2:30 P. M.

Theme: *Religion and Education—For the Twentieth Century.*

Dr. James Moffatt, Oxford, Glasgow and Union
 Theological Seminary.

President Bernard I. Bell, St. Stephen's College.

Bishop Francis J. McConnell, Pittsburgh, Pa.

TENTATIVE PROGRAM OF THE FOURTEENTH ANNUAL MEETING OF
THE ASSOCIATION OF AMERICAN COLLEGES

The Chalfonte Hotel, Atlantic City, N. J., January 12-14, 1928

Thursday, January 12

7:00 P. M. Annual Dinner.*

The Address of the President—President Lucia R. Briggs,
Milwaukee-Downer College.

The College Situation in China—Dr. P. W. Kuo, Director of
the China Institute in America.

The Outlook for the American College—President A. Lawrence Lowell, Harvard University.

Friday, January 13

10:00 A. M.

The Annual Report of the Executive Committee, Dr. Robert L. Kelly (20 minutes).

The Annual Report of the Treasurer, President Bernard I. Bell, Saint Stephen's College (8 minutes).

The Report of the Commission on the Cost of College Education, Dr. Floyd W. Reeves, University of Kentucky, *Chairman* (15 minutes).

The Report of the Commission on Permanent and Trust Funds, Mr Trevor Arnett, *Chairman*.

General Discussion.

2:30 P. M.

Reports of Standing Commissions:

Academic Freedom and Academic Tenure, President W. W. Boyd, The Western College for Women, *Chairman* (5 minutes).

Educational Surveys, Dr. Charles R. Mann, The American Council on Education, *Chairman* (15 minutes).

* Formal and informal. An extra charge of \$1.25 to those registered at the Chalfonte-Haddon Hall. The price for those registered elsewhere will be announced later.

The Enlistment and Training of College Teachers, Dean Otis E. Randall, Brown University, *Chairman* (15 minutes).

College Personnel Technique, Dr. Adam Leroy Jones, Columbia University, *Chairman* (15 minutes).

General Discussion.

The American Undergraduate Abroad, President W. A. Neilson, Smith College (20 minutes); President W. H. Hullihen, University of Delaware (10 minutes); Dr. Stephen P. Duggan, Director, Institute of International Education (10 minutes).

General Discussion.

The Ideal Type of Library Building for a Liberal Arts College (illustrated), President Charles C. Mierow, Colorado College (15 minutes).

8:00 P. M.

Discovering Scholastic Aptitudes, Professor Carl C. Brigham, Princeton University (25 minutes).

Encouragement of Scholastic Achievement—A Suggested Technique, President Murray Bartlett, Hobart College (25 minutes).

Constructive Discipline, Dean Herbert E. Hawkes, Columbia University (25 minutes).

General Discussion.

Saturday, January 14

9:30 A. M.

The Elimination of Fake Universities, The Honorable W. E. Humphrey, *Chairman*, Federal Trade Commission.

The College Curriculum for Women, President Meta Glass, Sweet Briar College.

Research in Colleges, Dr. Maynard M. Metcalf, Johns Hopkins University, *Secretary Joint Committee on Research in Colleges.*

What We Know About Character Education, Professor Mark A. May, Yale University, *Director of Character-Education Project*, under a subvention from the Institute of Social and Religious Research.

THE COLLEGE PRESIDENCY

Dr. A. E. Winship, Editor of the *Journal of Education*, recently noted the appointment of twenty-one college and university presidents and three important deans in 1927. He comments—not one was promoted from the faculty, not one was selected from the state in which the institution concerned was located, not one was a subject specialist, not one was elected from a political career, not one from a business career and only one from a religious career, and he concludes, "This cannot be accidental or incidental; there must be a great underlying current of events."

Twenty-one straws like this can hardly be held accountable for so portentous a movement of history as the brilliant editor suggests. An analysis of his twenty-one cases shows that the appointments were made largely from one tax-supported institution to another, that four changes were made from one church college position to another, and that Cornell, New York University and the University of Chicago contributed five of the appointees. It certainly would indicate "a great underlying current of events" if there were *only* twenty-one such changes in a year, but this is far from true. That men are not going from a political or business or religious career to important executive positions in education would be an encouraging fact if it meant that college presidents are actually to be trained for their tasks. The American people count themselves fortunate when they are able to substitute a trained diplomat for a political diplomat. That only one clergyman is included in Dr. Winship's list is a favorable sign of the times. A successful pastor may not be able to administer a college, nor can those who prepare themselves for administrative or executive work be "subject specialists" for long, if they ever were, although there are some very distinguished exceptions to that statement among our college presidents just now. If the editor would look about him he would find a number of college presidents who have been appointed during the past few years from faculties—Amherst is a near example to Boston and for the year 1927,—while as for the presidents coming from without the state, that is wholly irrele-

vant if the effort is made to find the best man for the place regardless of geographical considerations. Education is less and less recognizing geographical, political or church lines.

While the number of cases under discussion is too small for generalization, the evidence is on the whole rather encouraging.

THE SPIRIT OF THE TIMES

There seems to be "a great underlying current of events" in the increasing disposition of those responsible for university administration to set up instruments and select personnel with the purpose of understanding the religious needs of students and intelligently contributing to their religious life. In the article in this issue entitled "Student Welfare in Modern Dress," some of the latest developments are briefly described. This current of events is increasingly evident in the tax-supported as well as in the independent universities. Especial attention is called to the advanced steps at Maine, Vermont and Michigan. The new methods at Iowa, North Carolina, Montana and elsewhere are familiar to our readers. The ideal of religion at the center instead of on the periphery of our universities bids fair to be more fully realized.

A MESSAGE TO STUDENTS

For many years President Henry Louis Smith, of Washington and Lee University, has been calling the attention of our youth through the medium of tabloid paragraphs to striking and appealing facts and principles bearing on their life preparation. These messages have been issued by the hundreds of thousands and have gone to many states both on this and other continents. CHRISTIAN EDUCATION has made a special arrangement with President Smith to have some of these intimate messages appear regularly in this magazine. The first of the series may be found in this issue. We are happy to share these stimulating articles with our readers.

EDUCATIONAL DISCUSSION

The November issue of the Association of American Colleges *Bulletin* contains beside the program of the Fourteenth Annual

Meeting, the inaugural address of President Wilkins at Oberlin, a statement of the program of personnel work in American colleges of the American Council on Education, and an editorial presentation of "The Colleges as Educational Laboratories," which proves the variety and resourcefulness inherent in our system of higher education. There is also a discussion of plans for housing of freshmen and a symposium on professional courses in higher education. A list of magazine articles on education during 1927 and the Index to Volume XIII close the issue and the current volume as well.

In the October-November-December issue of *Progressive Education* especial attention is given to phases of "The Changing College." The duplex plan at Antioch, the Claremont Colleges, Whittier College, The Experimental College at the University of Wisconsin—all these and more are described. Interesting articles appear on selecting college freshmen, honors courses, orientation courses, the junior college and the student's point of view. There is a brief bibliography. The result is a worthy contribution to the growing literature on the American college.

—R. L. K.

CHRISTMAS GREETINGS TO UNIVERSITY RELIGIOUS WORKERS

Of all the people in the world who should be happy during the Christmas season, it is you religious workers with students. Your field of service is full of the varied interests of potential personalities in vast numbers. Yours is not a monotonous life. You are not headed into an uninteresting blind alley. You are in the very center of a little cosmos, which actually reaches to the ends of the world. To you is open wide a field in which you can express at all times your best talents in the largest possible way. Your limitations are your own ability and strength. You are the most fortunate perhaps of all people engaged in full time religious work.

May you have given to you during this holiday season the most precious gift of the consciousness of having done your best in your unequalled field of opportunity. May you be increasingly grateful that through the guidance of Providence you have

been led into the privilege of being moulders of destiny. May you be further blessed with the imperishable gift of happiness coming from a renewed and enriched consecration and unre-served dedication to spend and be spent completely in *the* privilege of the centuries.

Those of us who live on trains and in offices miss the heartening fellowship of growing youth. We have compensations in the knowledge that you fellow-workers are actually doing what we unhappily are deprived of doing. With the renewed energies and the enlarging vision of a new day, may we share alike at this Merry Christmas time, the indestructible gift of an abiding fellowship in our common service of the world leaders of to-morrow.

Let us all shake hands on making the year 1928, the greatest of all years in its harvest for good.—O. D. F.

A HANDBOOK OF CHRISTIAN EDUCATION

At the meeting of the Executive Committee of the Council of Church Boards of Education held in New York on November 11-12, approval was given to the proposed *Handbook of Christian Education*, which we are hoping to present to our readers as a supplement to a subsequent issue of CHRISTIAN EDUCATION. The book is to set forth the essential facts regarding the educational institutions, agencies and projects of or affiliated with the churches. The list of institutions alone comprises some 500 universities, colleges, secondary schools, and theological seminaries. There will be accurate information regarding the various educational associations, standardizing agencies and foundations related to the movement of which the Council is a part. The personnel list will be most valuable—executives, administrators, secretaries, student pastors and other church workers. Orders for copies in quantity should be placed early.

The pamphlet will be what its name implies—a handbook of just the type of information you need in your daily business, a book of reference to be kept on the desk for frequent consultation, a *vade mecum* for every Christian educator, and for every friend of Christian education.

A BLUE-PRINT OF BENEVOLENCE

ALFRED W. ANTHONY

Is it easy to do good with property?

Yes, if one undertakes his benevolence wisely and uses carefully planned and well-tried measures.

No, if one gives blindly, indiscriminately and without a long look ahead in anticipation of varying needs and changing conditions.

Here is a chart which states clearly in a few words, different methods and shows their actual relations.

In the first vertical column it is made plain that contributions are either (a) as gifts, which means made while living, or (b) as bequests, which means made to take effect after death. A gift is immediate, a bequest may be far remote.

In the second vertical column it is indicated that both gifts and bequests may be either (a) absolute, or (b) in trust. An absolute gift, or bequest, has upon it no restrictions, no limitations as to title or use, while a gift or bequest in trust can be used only in certain specified ways and for certain specified purposes. In general the restrictions are that the principal shall be invested and the income alone employed for purposes stated.

If a gift, or bequest, is absolute, then the statements above the long horizontal line apply, and are clear and explicit. Gifts and bequests made in this way accomplish an immediate result and usually are eagerly desired and most welcomed by the institutions benefited, for such gifts and bequests are applicable in the part of the program where help is most needed at any one particular time.

If, on the other hand, gifts and bequests are placed in trust, then there must be, as the broad, vertical column beneath the long horizontal line shows, a legally incorporated body, capable of receiving the property and administering it in harmony with state and federal laws and with assurance of continuance, ability and fidelity. The trust may be carried on by a specially prepared trust instrument or under The Uniform Trust for Public Uses—an instrument standardized in form, capable of operation in any American jurisdiction and of serving any benevolent

Public Benefactions may be wisely promoted by									
gifts	absolute	to	charitable institution engaged in the desired work	with or without a suggestion of a particular use.	Such a gift being absolute, of course, may be	expended immediately		as shall best suit the purposes of the institution receiving the gift.	
						invested temporarily to be expended later	voluntarily held as an endowment		
and		a	charitable corporation (a) of permanence and character, (b) performing the desired work, (c) having power to accept trusts for its own purposes, and (d) having suitable equipment for the management of trust funds	under	a specially prepared trust instrument	to apply the income and if desired the principal	to its own use.		
be-quests	in trust	suit-able	trust company or bank having trust powers		The Uniform Trust for Public Uses		as shall be designated by the giver.		

purpose, whether religious, secular, educational or charitable, in any of the broad meanings of this word.

The Uniform Trust for Public Uses has provision for meeting unanticipated changes during future years. Even if the object intended to be benefited by the trust were to cease existence, then the trustee under this form of agreement has indicated to it ways of changing from the beneficiary named to the beneficiary next akin, or closest in the field of interests which have been described, this to take place under approval and advice of qualified counselors.

With these few statements in mind, the reader may discover almost at a glance the wisdom compacted in this simple chart and the scope of the relationships thereby described.

The top line of the chart speaks of "Wise Public Giving Based on The Standard Resolution." The Standard Resolution is so called because it has been adopted in identical language by a large number of national religious, educational and charitable organizations, including the following: Home Missions Council, Council of Women for Home Missions, National Council of the Young Men's Christian Association, National Board of the Young Women's Christian Association, Jewish Welfare Board, Council of Church Boards of Education and the Federal Council of the Churches of Christ in America. In meaning, the Standard Resolution is a statement adopted by these large organizations in order to define the competency of their incorporated bodies to act as trustees for themselves, and to show how, as supplemental to the services of their own incorporated bodies, other corporate trustees, such as trust companies and banks with fiduciary powers, may, under The Uniform Trust for Public Uses, serve them as well, if not indeed better than they could serve themselves, in those cases in which a donor, or testator, has uncertainties as to the perpetuity of the charitable bodies, or the continuing need of the charitable object, or to any conditions connected with the charities to be promoted.

STANDARD RESOLUTION ON WISE PUBLIC GIVING

Several national and interdenominational organizations have adopted a resolution in the same form, which indicates their attitude toward the creation of trusts; and whether, and how far, they themselves are competent to be trustees of funds for their own benefit and under what circumstances it may be desirable, or even preferable, for a trust company or a bank having trust powers to be trustee for them.

The Home Missions Council and the Council of Women for Home Missions were the first to adopt this resolution, and, later, it was adopted, or approved, by the International Committee of the Young Men's Christian Associations, the National Board of the Young Women's Christian Associations of the United States of America, the Jewish Welfare Board, the Council of Church Boards of Education and the Federal Council of the Churches of Christ in America.

It may be helpful to the general plan of cooperation to have this resolution approved by other organizations, colleges, hospitals, churches, local associations and similar bodies.

The definition embodied in the resolution and the attitude toward trust companies and toward benefactors who may wish to use trust companies as trustees will make wise public giving easier in communities and limited areas.

A form of this resolution with proper introduction and conclusion, suited for adoption by organizations local in character or limited in area of operation, follows:

WHEREAS the Home Missions Council, the Council of Women for Home Missions, the International Committee of the Young Men's Christian Associations, the National Board of the Young Women's Christian Associations of the United States of America, the Jewish Welfare Board, the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America and other organizations have agreed upon a form of statements as to Wise Public Giving and its relation to the Uniform Trust for Public Uses, as follows:

1. As a general rule philanthropic purposes can best be promoted by *direct* and absolute donations and bequests to *suitable institutions* engaged in the desired work.

2. If a public benefactor does not wish to make an absolute donation or bequest but desires to create a *trust* he should do so preferably under one of the following plans:

(a) When a person has clearly in mind a definite object for which he desires to *create a trust* and that object is cared for wisely and well by a suitable corporation of permanence and character, having power to accept trusts for its own purposes and suitable equipment for the management of trust funds, he may wisely make his donations and bequests *directly to such corporation as trustee* for such purpose.

(b) When a person contemplates the creation of a trust for some charitable object and is *uncertain* as to the precise methods of carrying his purpose into effect or contemplates benefiting a class of persons, an organization or a group of organizations, the perpetuity or management of which may be open to question—in these and similar cases of doubt and uncertainty—he may wisely make his donations and bequests to a suitable Trust Company or Bank, having trust powers, which is prepared to receive trusts under an agreement known as *The Uniform Trust for Public Uses*, and thus avail himself of suitable provisions therein made for future adjustments and adaptations safeguarding his original intentions and tending to reduce causes for litigation to a minimum, and

WHEREAS uniformity of statement together with common terminology is desirable for definite and clear understanding and serves also to promote and guide wisely conceived donations and bequests for religious, philanthropic and civic purposes

RESOLVED that the foregoing statement is hereby approved and our officers are hereby authorized to encourage gifts and bequests in accordance therewith and to use for that purpose such suitable legal forms as shall be approved by counsel.

A. W. A.

THE COUNCIL'S ROUND-TABLE

Our Program for the Year 1927-28

JOHN E. BRADFORD

As a part of the United Presbyterian Board's campaign of promotion, Dr. Bradford, General Secretary and Mr. Moses M. Shaw, Secretary in charge of the Department of Young People's Work, recently completed a five weeks' tour throughout the New England and Middle States addressing congregations, presbyteries, presbyterial conferences and synods.

One of the very interesting incidents of the tour was a "Pow Wow" held by the "Tribe of Hudson" on the shore of Cedar Lake along the slope of the Orange Mountains, at which the Secretaries were solemnly inducted into the tribe and renamed "Grand Sachem Wise Owl" and "Big Chief Thunder."

The interest shown by the youth of the church in matters religious throughout the entire tour greatly heartened these Secretaries for their tasks.

WILLIAM CHALMERS COVERT

The organizational structure of the consolidated Board of Christian Education of the Presbyterian Church, U. S. A., includes the entire range of educational activities for which the church has any responsibility. The comprehensive program of this Board now unifies all agencies and activities having to do with the organization and promotion of age-group teaching materials, the developing of improved methods in Sunday school work, teacher training, vacation and week-day schools, and curriculum research.

It includes the Editorial and Publication Departments, with Missionary Education, the whole field of Moral Welfare, and adult education among men's organizations of which about 4,000 are enrolled.

The unified scheme further includes the Department of Colleges, Training Schools and Theological Seminaries, with the work of all university centers.

The month of October is officially designated as educational month and the entire staff with 299 Presbyterial Committees give

themselves to arousing the public opinion of the church on behalf of this total program. Illustrated lectures dealing with such subjects as: "John Witherspoon, Patriot and Educator," "William Tennent and his Log College," "Lux in Tenebris, The Story of Education," and "Parents Pro Tem, University Pastors' Work," are booked throughout the year in more than a thousand churches.

Upon request 253,000 copies of a pageant story of Christian Education were distributed to Sunday schools and other groups in October.

Representatives of forty Presbyterian colleges gathered in early October to unveil a monument to the memory of William Tennent who organized in October, 1727, the first Presbyterian college at Neshaminy, Pa. The bronze tablets of the monument contain the names of the colleges, North and South, that have descended from the Log College.

Forty educational forums enrolling all representatives having educational responsibilities in given areas are held in October, with an approximate total attendance of 5,000.

Each program includes about seven hours of study and discussion. A distinct educational morale is being quickened by these forums. Preparation for Young People's Day, January 29, and Vocation Day in May are under way. Ten conferences on church music are set.

I believe in God—the living God; in the American people—a free and brave people, who do not bow the neck or bend the knee to any other and who desire no other to bow the neck or bend the knee to them.

I believe that liberty and good government and free institutions cannot be given by any one people to any other, but must be wrought out by each for itself, slowly, painfully, in the process of years or centuries, as the oak adds ring to ring. I believe that whatever clouds may darken the horizon, the world is growing better. That today is better than yesterday and tomorrow will be better than today.—*George Frisbie Hoar.*

STUDENT WELFARE IN MODERN DRESS

M. T. BOARDMAN

The Council of Church Boards of Education, for its work in both the colleges and the tax-supported universities, is committed to the principle of *institutional centrality*. It is taken for granted that the institution is profoundly interested in the moral and religious welfare of all its members and that, in so far as is feasible, it should hold a central place in the formulation of plans. The purpose of the Council is *to assist the institution in fundamental work*.

CHRISTIAN EDUCATION counts itself happy to note, and reports with ever-deepening satisfaction, an increasing recognition of responsibility for student welfare—moral and spiritual as well as intellectual, social and physical—on the part of administrators in our institutions of higher education, particularly those that are tax-supported. Real religion is not out of date—on the contrary it is one of the latest things in the calendar. Some, it is true, would prefer to put the new wine into old bottles, but there is excellent authority for doing otherwise. Forms and customs change, but the essence of the thing itself—the ebb and flow of the life of the spirit—continues uninterruptedly through successive generations of students and is met by new devices adapted to the modern age. Students want religious guidance; our higher education still affords it.

CHRISTIAN EDUCATION has taken pains to collect some data on this point and takes pleasure in giving space to the following informal statements sent in by college officers. The Dean of the College of Liberal Arts, Northwestern University, writes:

Last spring when it became known that the Y. M. and Y. W. C. A. secretaries would not return here this year, the Advisory Boards of those two organizations planned for closer cooperation. The result of their deliberations was a formal statement addressed to the President of the University requesting: (1) that the Board of Trustees assume greater financial and administrative responsibility for religious work on Northwestern campus; (2) that the Board of Trustees appropriate for religious work on the campus a much larger amount than had been appropriated for any of

at least a number of years previous; (3) that the President of the Board of Trustees appoint a committee on which should be represented the Board of Trustees, the Advisory Boards of the Y. M. and the Y. W. C. A., the student members of these two associations, and the Faculty. This committee was to recommend to the Board of Trustees a person to head all formally organized religious work on the Evanston campus.

Due to certain unavoidable delays, this committee was not appointed until during the summer and held its first meeting August 1st. It is now attempting to secure some one for this position.

The significant features of the present movement are, first, that the University has appropriated out of its funds four times the amount so appropriated last year for this work; second, that it has definitely assumed an official relation to this work; and third, that the plan contemplates a unified organization of all such activities among our students.

Dr. Edmund D. Soper, of Duke University, reports the following recent developments in student welfare in that University:

We have just brought to the campus Mr. J. Foster Barnes to be the social and religious director of the men in the University, and Mrs. Hazen Smith to be the social and religious director of the women. They are employed by the University but do not teach and do not have faculty standing. We have felt that this was the wisest course in view of the close relationship they must have with the student body.

We have a Y. M. C. A. and a Y. W. C. A. on the campus and these organizations fall within the scope of the work of Mr. Barnes and Mrs. Smith, but they are not here as secretaries in the ordinary sense of these organizations. Their duties extend out very much more widely than that of a secretary of either one of these organizations.

Others, members of the faculty, are by appointment advisers of other organizations, and a number of the members of the faculty are members of the Board of Directors of the Y. M. C. A. You have in the appointments above described, however, the real core of what we are attempting at the present time.

In his Annual Report for 1926 the President of Brown University announced a new appointment as follows:

The third provision for the needs of the individual is through the creation of the office of Student Counselor. Certain alumni who are interested in the spiritual development of our students have made this advance movement possible. There is no camouflage about it. While the Counselor will give his entire time to sympathetic counseling with students in every aspect of their lives—intellectual, physical, athletic, social and moral—his chief aim will be to promote religious conviction and inspiration. If the spiritual element in man is permanent and potent—and no educator can doubt it—then we must make as clear and definite provision for its development as for physical training or scientific research.

In response to an inquiry President Faunce tells us more about this development:

In 1926 Mr. Otto T. Gilmore, a graduate of Hendricks College, Conway, Arkansas, with the degree of A.B., and a graduate of the Southern Methodist University in 1922 with the degree of Bachelor of Divinity, also having received from Columbia University the degree of A.M. in Religious Education, was appointed as Student Counselor at Brown University.

During his college and university days Mr. Gilmore took part in tennis, track, basketball, debating and public speaking. Since graduation he has served as Student Pastor at the University of Virginia and also as Director of Religious Education in Grace Methodist Church in New York City. During his year at Brown he has done an excellent piece of work. We have given him an office suitably equipped in one of our dormitories, with a reading and lounging-room for students adjoining. He is in charge of our chapel services and active in the University Christian Association. He is constantly consulted by the officers of various student activities, is constantly visiting students who are ill or in difficulty. He is building up a student library, developing the employment bureau, actively assisting in the work of the Brown Union and in close contact with a committee of alumni who are especially interested in character development in the University.

One of our assistant professors has been excused from one-half his teaching that he may devote the other half of his time to working in cooperation with Mr. Gilmore, and one of our Trustees is giving much time and energy to the direction of the work. Mr. Gilmore's efforts are in close cooperation with the Department of Student Health and Hygiene,

since we all realize that the student must be understood as an entire personality and not simply in some single section of his life.

Now, of course, this sort of thing is not entirely new. Something of the kind has been going on quietly for years in many places where the "Counselor" under varied names—perhaps the Dean of the College, the Dean of Men or the Dean of Women, the Faculty Adviser, or some other official or unofficial spokesman for the Administration has been the friend and confidante of students.* The interesting thing to note is a shifting of emphasis and a notable recognition of responsibility here and there where formerly it was not found in like degree.

It is the Annual Report of President Harold S. Boardman, of the University of Maine, that contains this paragraph:

I cannot close without calling attention to the interest being shown in the work of our Maine Christian Association. The report of the Secretary is appended and should be read to understand the scope and thoroughness of its endeavors. Surely the spiritual side of the University needs to be supported. I hope that the near future will see the Secretary a regular member of our faculty, his services paid by the University.

The official "Annual Report of the University of Maine" contains the report of the General Secretary of the Maine Christian Association as well as the reports of the President, Deans, Treasurer, etc. In response to our request President Boardman has made the following personal statement:

The Maine Christian Association is progressing and we have been able to add an Assistant Secretary as well as some increase in the office staff, etc.

Then he goes on to indicate the attitude of the Administration with reference to recognition of religion on the campus:

A number of years ago we had compulsory chapel. With the growth of the institution we were unable to accommodate all of the students at one time and were forced to change our attendance to twice a week. This as you can see had a de-

* See "The Personal Touch" by Thomas Arkle Clark, University of Illinois, CHRISTIAN EDUCATION, Vol. V, No. 6, March, 1922.

moralizing effect upon the successful operation of chapel exercises. I will not worry you with the history but there finally came a time when we did away with compulsory chapel and made it optional. For a time this worked well but gradually the interest waned to such an extent that we discontinued it entirely. I do not think that we can ever return to the old-style chapel service, at least not until we have a suitable building. It is my desire, however, to hold regular assemblies which shall open at least with a short religious service. I am endeavoring to have the movement for this come from the student body.

The Catalogue of the University of Vermont contains the following statement:

The University, although it has no connection with any particular denominational body, endeavors to develop an earnest appreciation of ethical and social obligations and to encourage participation in religious activities.

President Guy W. Bailey in a recent letter refers to this paragraph and to the catalogue description of the new Ira Allen Chapel, and gives the following account of administrative provision for religious services:

On each Wednesday morning at 10:00 o'clock we have a chapel service and attendance upon this service is voluntary. We have not been operating long enough on this plan to be able to judge as to just how satisfactory will be the arrangement. All class exercises are suspended on the occasion of the mid-week chapel service so that the students can attend if they so desire.

In addition, each month during the year we plan to have a Sunday vesper service at 4:00 o'clock and on these occasions we will have speakers from nearby states. To illustrate, on October 23, Dr. McLaughlin, of Worcester, Massachusetts, will be our speaker. On November 20, Bishop Dallas, of New Hampshire, is to be the speaker, and on December 11, Bishop Hughes, of Chicago.

President Max Mason, of the University of Chicago, has appointed eight faculty members and eight students (including the captain of the football team) to the Board of Social Service and Religion which is to organize a constructive program for the religious interests of the University of Chicago. In an announce-

ment of its policy the Board made it clear that the abolition of compulsory chapel was the first step in the development of a constructive program for the religious interests of the university. The Board does not plan to maintain any dogmatic formulation of religion, nor to establish a university church, nor to organize the religious life upon exclusively ecclesiastical models. It will cooperate as far as practicable with all the churches of the neighborhood, but acknowledges a distinct responsibility:

Recognizing that religious motives have played a large part in the development of the university, and that the education the university would impart is not complete until its sons and daughters have their own convictions as to the highest values of life, the Board believes that its special task is to multiply opportunities for the acquisition, expression and deepening of every form of idealism worthy to command the respect of the university community.

At the University of Michigan plans are under way for an objective community survey which in the phrase of our correspondent will "attempt to reach the roots of every factor that influences the social, intellectual or spiritual life of students at the University." Mr. Eric H. Thomsen has accepted the post of Student Counselor in the Student Christian Association. This is not, strictly speaking, a University position, but one with an organization closely associated with the University and drawing its membership from the University personnel.

Dean Marshall S. Brown replied to our inquiry by sending the following reference to religion at New York University taken from his report as Dean of the Faculties, to the Chancellor, dated September 21, 1927:

The University as an educational institution aims to train the complete man. Naturally the chief emphasis is laid upon things intellectual and in this field our work is not only relatively well done, but in many branches is performed with distinction. I wish as much could be said for our training in physical and in religious education. . . . The third main division in the education of the student, the development of his religious life, receives inadequate attention here as well as in many other universities, but I submit that the University cannot do its full duty by its students if it fails to pro-

vide the opportunity for their all-around development. To this end I suggest that careful consideration be given to the advisability of creating a Department of Religious Instruction with functions localized in the several undergraduate schools. The University is non-sectarian but it is not non-religious and it is believed that the work of religious instruction can be organized in such a manner as to avoid offense to any communion. It is possible that as the work of the department develops it may be found advisable to employ instructors and advisors of several faiths to care for the religious interests of students of the major religious divisions. Material evidence of the proper place of religion in the life of the individual, and of the relative emphasis placed upon it by the University should, in the course of time, be forthcoming in the form of a chapel at University Heights, emphasizing by its location and its beauty its importance in the life of the campus. Is it beyond the range of possibility to hope that at the same time in the not too distant future a commanding edifice upon Washington Square may likewise testify to the world that the University believes that training for efficiency in all departments of human activity should be motivated by the principles of true religion.

Dean Brown said further:

The two colleges at University Heights had daily religious chapel services for the entire student body until the growth of that body made it impossible to gather the entire number in our auditorium. At present we have chapel for the upper classes two mornings each week and chapel for the freshmen class two other mornings each week. Our method is to devote one chapel service each week for each group exclusively to religious exercises; the other so-called chapel for each group is rather in the nature of an assembly at which student notices are read and prominent speakers address the students upon topics of public interest, not necessarily religious.

In the College of Arts and Pure Science a course in Church History has been given for a great many years under the Samuel Macaulay Jackson Foundation.

The colleges at University Heights have also maintained for many years an active college Y. M. C. A. with a salaried secretary who supplements the activities of the several college chaplains in guiding and counseling students in religious matters. A branch of the college Y. M. C. A. has recently been started at Washington Square for the schools

situated there, and another branch directly under the auspices of the college branch of the City Y. M. C. A. serves the students at our medical center jointly with those of the Cornell Medical School.

We are, as you see from the dean's report, giving careful consideration to plans for an extension of religious education throughout the undergraduate schools of the University, and as soon as we can secure adequate financial support, will proceed to the organization of a Department of Religious Education, operating in the undergraduate colleges at least, and possibly, so keenly do we realize the importance of religious training and guidance, we may proceed to carry out our plans even in advance of assured financial support.

The School of Education is including the training of teachers of religious education in its comprehensive plans for a well-grounded college and graduate School of Education.

Is religious interest diminishing in American institutions? Such developments as are noted above are typical of the deep, underlying trend of the times. Are they not quite as important, quite as truly significant for modern college life as the more widely discussed student repugnance to "compulsory religion" or reluctant faculty relinquishment of required chapel attendance? That the colleges face the situation with an open mind is well illustrated by the following statement that comes to us from the Chairman of the Faculty Committee in charge of religious assemblies at the University of Rochester:

The change in religious work at the University of Rochester consists in the substitution of two separate types of meetings for the old college assembly which we have been carrying on for a number of years. The old college assembly was a weekly meeting combining a religious service with the transaction of various items of college business, the reading of important notices, etc. Attendance at the college assembly was required.

Under our new scheme we have two distinct types of meetings, one purely secular which provides for meetings of the student associations or other undergraduate groups, and addresses by speakers selected by a committee of the faculty. The other is a purely voluntary religious service, held at 10:10 every Wednesday morning and lasting for twenty minutes.

Thus far we have had only two meetings of our new religious assembly. Both have been well attended. We have attempted to make these meetings definitely devotional in character. To this end a choir of sixteen voices performs pieces chosen from the finest and most interesting types of religious music. There is a brief address by a speaker chosen by a committee of the faculty. The President of the University has spoken at both of the meetings held so far. In the future our speakers will probably be, for the most part, ministers chosen because of their peculiar fitness to address undergraduates with sympathetic understanding. It is not, however, a definite policy that we shall limit ourselves to the clergy. We may from time to time invite laymen to address this assembly.

PREPARING FOR LEADERSHIP THROUGH COLLEGE TRAINING

A Message to Youth

PRESIDENT HENRY LOUIS SMITH
Washington and Lee University

You are facing the rising sun of a new day in the world's history, a momentous era of complex problems, of swift-moving evolution, of an urgent need for trained minds and far-visioned leadership. Never has educated manhood faced such a glory of opportunity as in the America of Today with its ancient standards and traditions in the melting-pot, to be re-crystalized by you and your successors into the America of Tomorrow.

A mere knowledge of text-books and laboratories may make you an American encyclopedia but never an American leader nor a worthy American citizen. Mere book-units and memorized lessons, however numerous and perfect, will never prepare you for high-class university training at Washington and Lee, for campus life and campus duties during your college course, nor for American leadership when your college days are over.

As an essential part of your preparation learn by heart and put in daily practice *these four priceless lessons in American living.*

First—*Learn to work—wisely, happily, persistently, cooperatively, successfully.* Never-flagging energy is the straight road to happiness, success, wealth, and fame. Cultivate the fixed habit of falling in love with your job whatever it may be. Let the red blood of your youth and growing manhood find delight in action, joy in conflict, the exhilaration of victory in overcoming obstacles.

The school or college loafer, the dead-game sport of the rocking chair and the cigarettes, the lounge lizard of the hotel corridors, is as unnatural as he is undesirable; a harmful parasite, a waster of time, opportunity, and money, steadily unfitting himself for a man's work in a man's world.

Be wise enough to recognize this inspiring fact: That genius is simply an unusual capacity for concentrated and unremitting work, "one-tenth inspiration, nine-tenths perspiration."

Learn, then, to drive rather than drift, to lead rather than to lean. The whole outside world is looking for the young man who is a "shark for work"; who has to be pulled off his job. Ten thousand business organizations are eager to discover, reward, and promote him. Learn this *first lesson*; take this *first step*; climb this *first hill*, and you're already on the road toward American leadership.

Second—*Learn to fight—wisely, courageously, happily, successfully.* Your heart is a battlefield, the world is a battlefield. Enemies within and enemies without—traitors and tyrants everywhere—customs and institutions and traditions that are your foes—passions and lusts and appetites bent on degrading and enslaving you—evil men and women everywhere warring against law and order, against justice and righteousness.

If you spend a single week without fighting something or somebody within or without, you may be sure you are a weakling and a coward.

Fight wisely—always against the wrong, though the crowd seems on the other side, always for the right, though you stand alone against your "set," your team, your whole school.

Our civilization, our business, our Christianity, our politics and social life—all are hard beset today and fighting for their

very lives, not only out in the outer world, but here in this present world of a young man's life and work and thought.

Learn to fight, then, here and now, and may the God of battles give you wisdom to identify your real enemies, courage to fight them regardless of fear or favor, and His help to win a long list of victories during the springtime of youth.

Third—*Learn to love—wisely, loyally, upliftingly.* Of all human attributes the power to love and to be loved is most nearly divine. Shun cold-heartedness, selfishness, hostility, jealousy, hatred, as you would a plague. Nothing so destroys human happiness, paralyzes human effort, and increases human misery as hatred and jealousy. Let your love shine forth. Love your associates, love your work, love your teachers, love your school. Cultivate the priceless gift of enthusiasm, the habit of appreciation, the attitude of sympathy. As a generator of human happiness the heart far outranks the head. Cultivate a habitual courtesy and friendliness toward all, regardless of their rank or station. Enrich your life with many friendships and your heart with the qualities of love and steadfast loyalty and divine unselfishness. A cool head, an iron will, and a loving heart make an irresistible combination, not only in your home and in your school life, but all over the world.

Fourth—*Learn to grow.* This is your *time* to grow. It is your springtime. If you do not, or cannot, or will not grow *now*, you are doomed to a shriveled and stunted life forever. Self-development, rapid, wise, many sided, triumphant, is at once your precious privilege, your divine right, your imperative duty. *Youth is the time to grow.*

And surely *modern America is the place to grow.* Our life today even in boyhood is a whirlwind of activities, social, athletic, commercial, intellectual. Your school days are encompassed by the lures and temptations and besetting sins of the outside world; the calls of duty, the joys of friendship, the inspiration of religion, the opportunities of sacrifice and self-denial are yours. In your schools are opened to you the accumulated spiritual and intellectual treasures of our race—its priceless inheritance of science and art and literature.

I call you, therefore, to immediate, resolute, self-controlled, persistent *growth*. Grow in ever-widening knowledge, in multiplying interests, in the power of sustained intellectual concentration, in a sure and accurate acquaintance with the great departments of human culture and experience. Grow in independence and maturity of judgment, in the courage of your convictions, in the passion for justice and fair play and the square deal, in courtesy and honor and unselfish friendliness.

Grow in sensitiveness to the voice of conscience, in purity of heart, in rightness of conduct, in rigidity of self-control. Grow like a forest tree, *outward* in breadth of knowledge and interest and sympathy, *downward* in strength and will-power and deep-rootedness of principle, and ever *upward* in love and faith and hope and spiritual aspiration.

These then are the four great lessons of youthful manhood facing the new era: *To work, to fight, to love, to grow*. Learn them as the best part of your college preparation and of your college training.

Youth today is more frank, more free, more sure of itself, than ever before, and in many ways finer; but it needs to have its generous impulses chastened and fortified by a true religious spirit.

Youth needs the Church more than the Church needs youth. This is not the angle from which the problem is in Church circles usually attacked. We hear a great deal about the importance, from the point of view of the Church, of getting youth interested in religion. We hear too little of the importance of interesting youth in religion for its own sake.

Youth has never been greatly interested in the Church nor in religion, and human nature does not change very much as the years go by. But youth today is clearly in need of spiritual discipline, and in this age of individualism it needs such spiritual discipline more than ever.—*Kenneth C. M. Sills, President of Bowdoin College.*

THE PRESENT MORAL SITUATION IN THE UNIVERSITIES

CHARLES W. HARRIS

Chaplain, Lafayette College*

In discussing student morals magazine writers have confined themselves in the main to the consideration of college drinking and sexual immorality. I believe this to be a mistake. The occasional drinking bout, the isolated cases of immorality no more register the moral situation in a university than one swallow makes a summer. However, the question is raised and I suppose must be faced.

It is to be remembered that the sources of information which would enable one to make a careful and accurate survey are at no one's disposal; that reports evolve from apparently authentic sources lie in the realm of conjecture rather than fact. I do not mean that the undertaking is a hopeless one. Something, of course, can be learned from student opinion; a more reliable source are the deans, and the university church worker, if he has been a long time on the campus, is in a position to learn a great deal about campus morals. Comparisons between the university and the communities from which students come are instructive and frequently very illuminating.

Student Opinion

It is taken for granted that the student knows what's going on around the campus, that things which are hidden from the faculty are no secret to him. But what any particular student knows is very little. He is apt, like his elders, to jump from a particular instance to a generalization. His statistics are inaccurate, his conclusions frequently misleading. If one were able to interview satisfactorily a great number of students, the collective opinion would be very valuable. But as it stands, most student opinion rests on hearsay. When one follows a scandal to its source it is amazing how little there is to it.

* Mr. Harris was Presbyterian pastor at Indiana University until called to Lafayette in September, 1927.

Faculty Information

The deans can furnish us particular and exact information. All flagrant cases, when detected, are brought to their attention. While, of course, one can not know everything that transpires in their offices, it is safe to conclude that most cases of discipline and expulsion are known to the student body; and these constitute a small per cent. While the office is a busy place and the deans have varied duties, it is seldom that they play the rôle of magistrate. The student who stands on the carpet before them is there because of an intellectual, not a moral lapse. There are 3,500 men and women in Indiana University, having come there at an emotional period of their life, and without a great sense of responsibility. That these students behave with decorum is nothing less than amazing, and speaks volumes for their own self discipline and the discipline of the University. It should be observed that one dean for men and one for women, in addition to the lectures they give and their varied duties, handle whatever cases of discipline may come up.

Church Workers About a Year Ago

The writer of this paper wrote to university church workers in fourteen state universities of the middle west. Information was sought on the following points: "Drinking in Colleges" and "The Alleged Growing Immorality Among Women Students." For the most part replies were optimistic and should be encouraging to those who hope that moral conditions are better in colleges than they are usually represented to be. I shall take the liberty of quoting from some of these letters.

University of Nebraska.—Our young people reflect the virtues and the vices of their homes and their community life. I think there is less modesty among the women, and because the women do not command the highest respect of the men there is less chivalry on the part of the latter.

University of Michigan.—After fourteen years in this institution, first as an undergraduate, then as a graduate student and director of student activities, I can honestly say that the conditions in the student body as related to morals are on a higher, better, franker, and more honest plane now than ever before.

University of Illinois.—I was somewhat horrified by the moral conditions which I found in college ten years ago. My feeling is that they are not any worse to-day and I like to make myself believe that they are somewhat better.

Ohio State (Dean of Denominational Girls).—In a recent questionnaire and discussion upon this subject in one of my groups of women students, smoking, gambling, petting, etc., by women students was voted wrong from an ethical standpoint by 98 per cent. of the group.

University of Iowa.—From a fourth to a third of the students at this University work their way in whole or in part. This leaves little or no time for misdirected living.

State College of Iowa.—When one takes into consideration the widespread artificial stimulation of the sex instinct on all sides, I wonder that our youth are as fine and as clean as they are. I am greatly encouraged.

Ohio State.—It appears to me that we all have every reason to be very much encouraged with our young folks and to rather humbly acknowledge that they are going to get more done in their generation than we have done in ours.

Miami University.—There is less drinking among students than there was three years ago. So far this year there has been no case of a student disciplined for immorality.

So much for the university pastors. Their conviction, quite unanimous, that the moral situation has improved in recent years, should be reassuring. It is true that the university worker is speaking of the group with which he is most familiar and that his knowledge of conditions in other groups depends on hearsay, and it is true also that confidences that would be given him as a student are denied him as an adult and religious teacher. Nevertheless the value of the university pastor's generalization is high. After the deans, he, perhaps better than any other, is able to give a just appraisal of the moral situation in the universities.

What the Magazines Say

The magazines have a great deal to say about college morality. They have laid stress upon what they are pleased to call the "revolt of youth," upon changing beliefs, altered standards of conduct and a life consonant with their new creed. While I am not disposed to challenge the truth of much that is written, I am confident that it is true only of a minority, a small minority at

that. One does not expect feature articles in popular magazines to be notably serious or exact. When the tired business man picks up his copy of a favorite story magazine he wants to be entertained.

Exception should be made for two articles appearing in *The Literary Digest* for July, 1926, on the subject of college drinking. The opinion of the presidents was asked, and of the students through their college editors. About two hundred and fifty presidents responded, and their testimony was almost unanimous that drinking in the colleges was on the decrease; the editors were not so sure, but in the main they confirmed the testimony of the educators.

The editor of *The Harvard Lampoon* had never seen a wild party except in the movies, while the editor of *The Princetonian* declared that 70 per cent. of the men in his class drank. As a rule the colleges were wettest in the wet states. Confirming the opinion expressed in *The Literary Digest* was that of students at a recent convention in Chicago. Drinking, they affirmed, was confined usually to the Home-Coming game when the old grads came back, bringing "good cheer" with them.

During the past ten years I have lived in college towns. In 1926-27 my residence was on the edge of the campus within a stone's throw of student haunts. Most of what has been going on I have known, and allowing for all scandals, for drinking, for immorality, I have become convinced that the wildness of college youth is a myth. In my own college there were four hundred men, and when I think of what happened then, I am inclined to think that life is rather colorless now. As to the "revolt of youth," hardly one in five hundred is in revolt. I have heard expressed in the faculty and out the wish that there was more revolutionary thought. In a college publication soon to appear I understand there will be an article by a student on "Why I Am an Atheist," a declaration of unbelief almost as unusual as in Shelley's time. If the article challenges student thought nothing can be more salutary.

The mother who thinks by keeping her daughter at home she will be "safer" there than in the university has another guess coming. The young lady in question will run against a list of

rules far more formidable than she has met before, "study" tables, chaperonage in the house where she lives, chaperonage at parties, prohibition of automobiles, signing up every time one goes out, and the jealousy of her sorority for its honor. More often than not a sorority or fraternity will discipline its members, and to this extent life in an organization is salutary.

My fault with the college student of to-day, and now I am dealing not with minorities, but with majorities, is his lack of seriousness and his materialistic attitude toward life. The student who wastes four years of college life has neglected his greatest opportunity. He may manage to "get by," or, through his cleverness, do a little more than make the grade; he may be an example of sobriety, yet as a waster be the most immoral of persons. Four years in a formative period of life will confirm him in habits of idleness, and utterly unfit him for the main business of living. Had he gotten drunk at the end of his freshman year, been expelled from the university and then with some degree of shame gone to work, there might be some hope for him.

The second count is even more serious. The frankly materialistic outlook on life held by scores of students is not reassuring. The attitude may be only a reflection of a society that has utterly disregarded spiritual values, a world whose slogan is "We live but once." Or again it may be the result of a philosophy, which leaves God out of the universe and soul out of man. As Anatole France told us, "Religion is strong and beneficent because it teaches man his *raison d'être*, the final cause of his existence. Those who have rejected the dogmas of theological morality, as almost all of us have done in this age of science and intellectual freedom, have no means left of knowing why they are in the world and what they are come there to do." Exactly. Those poor youth who during the holiday season ended their lives so tragically left as the reason, that there was no reason for living. These are, of course, extreme cases, but I should expect that a materialistic attitude toward the universe and toward man would lead to materialistic living. As an offset to the rather barren fruits of science one would like to see stressed spiritual values and the building of character. Probably we shall never decide just what it means to be a moral person, the word is so indefinite, but

he is most moral whose life is dominated by a purpose and who seeks to realize that purpose most beneficently.

THE PASSING OF TEMPLE EMANUEL

O. D. FOSTER

With mingled feelings the writer attended the last Sabbath morning service held in what was in his opinion one of the finest temples of worship in America. The auditorium of Temple Emanuel, New York City, was as a specimen of Moorish architecture unequaled in the western hemisphere for its majestic and awe-inspiring beauty. Art, religion and utility vied with each other in a triumphal triad in making this temple one of the really great shrines of the New World.

On entering the building one instantly felt what an earlier writer of the same faith experienced when he wrote, "Take thy shoes from off thy feet for thou standest on holy ground." And as the last solemn service proceeded to its close, leaving silent the famous home of song, prayer and worship until the workman's hammer should profane its sacred peace, the thoughtful worshipper stood aghast in the consciousness of the triumph of commercialism over the things of the spirit. This crown of architectural art while yet in perfect condition is to yield its site for a temple of mammon. Though the congregation is moving into a new modern structure, one's heart lingers in the old temple of sentiment, beauty and majesty.

The scholarly and beloved Rabbi H. E. Enelow preached a touching sermon on the fitting text, "How beloved is Thy dwelling place, O Lord of Hosts," to his loyal admiring congregation, who on numerous occasions could not refrain from manifesting their grief over what was rapidly becoming history. The solemnity of the service perhaps reached its climax when Dr. Enelow hesitated and stood silent some moments after he had placed the sacred scrolls behind the doors that hide them from the public view. Emotion surged in every breast, Jew and Gentile, American and foreigner alike, then present. A great soul, a descendant of Abra-

ham, a true son of Jehovah stood motionless before the inevitable until he could turn to face his devout flock and bid them leave the sacred old precincts and follow him into a more modern but certainly no finer fold. Though faithful worshippers will wend their way to the new temple, the footsteps of the heart will long invade the old Holy of Holies of sacred memory at Forty-third Street and Fifth Avenue.

The writer felt in the presence of God on this solemn occasion as at very few times in his life. The significance of a house dedicated to the worship of God was lifted to a new appreciation. This home of all that was beautiful, awe-inspiring and noble was a visualization of the dreams of its builders a half century earlier and an inspiration to all who entered it during those happy years of its sublime existence. With all the tender affection and profound respect the writer has for the distinguished rabbi, his soul could never have been lifted on this occasion to such sublime heights had the temple itself not been the home of superb beauty, rich in tradition and abiding in its influence in the world. One is sad that old Temple Emanuel is passing, but is consoled in the fact that it is now living in the hearts of myriads of visitors from all lands and creeds who, during the last five decades have entered its sacred walls. To be in the building was to be exalted. It was not difficult to see "Jehovah high and lifted up" on his throne.

Though many Protestants love the simplicity of their churches, there are others who can but wish many of the barn-like structures might be replaced in time by others with some such beauty and awe-inspiring grandeur as had old Temple Emanuel. Particularly may we well long for the day when such buildings may be found in our great centers of learning, where youth may absorb so much in the divinity of the atmosphere.

The five presidents of colleges of the United Presbyterian Church have served for an aggregate of one hundred and twenty years, or an average of twenty-four years apiece. Can any other denomination match this record? President J. A. Thompson, of Tarkio College, is the dean of his group, having been president of that institution since 1887.

IN THE SEMINARY WORLD

GARDNER M. DAY

The National Convention

Without question the most important event in the theological world this month will be the National Theological Conference to be held in Detroit on the day preceding the Student Volunteer Convention, December 27, 1927. The general purpose and plan of the conference was given in our last issue. The theme of the conference is "Fellowship among the Churches," and the emphasis which is to be stressed is "What can we do about it?" The purpose of the conference is to think how men entering the ministry can best plan and work cooperatively together toward building for the Christian church a more united front. The total attendance is limited to three hundred. This means that every seminary was allowed three delegates for the first twenty-five students and one delegate for every twenty-five students after that. Registration on this basis continued until the end of November. After December 1 vacancies in quota allotments were transferred to other seminaries eager to have more than their quota.

The program which we can now give in detail is as follows: The conference will open with a luncheon (place not yet decided upon) on Tuesday, December 27. Following the luncheon the students will join together in a short service of worship. The afternoon session will then be devoted to the topic "The Need for Fellowship among the Churches." A prominent American minister will tell of the depth of the need here at home while Dr. Henry Hodgkins of England will probably tell of the need abroad. This will be followed by a forum and general discussion. The evening session will consider the topic "The Approach to Fellowship Among the Churches," also viewing the question both in relation to the domestic and the foreign fields. The discussion of the foreign field will be led by Mr. Francis Wei, of China. On the following morning the topic will be "The Hope of Ultimate Church Fellowship." Dr. Richard Roberts, of Canada, is expected to tell of the present achieve-

ment along that line in The United Church of Canada, while Dr. Edward Soper, of Duke University, and Dean Washburn, of the Episcopal Theological School, will discuss the topic "The Prospect of a Universal Church" as revealed at Lausanne. It is expected that the delegates will join together in a service of Holy Communion some time during the conference as they have done at previous conferences. In the November announcement only one previous conference, that at Milwaukee last year, was mentioned. The first conference was held in Indianapolis in December, 1924.

Further information about the Theological Conference may be secured from Mr. E. W. Warrington, Student Department, 347 Madison Ave.; about the Student Volunteer Convention from Mr. Floyd Shacklock, 419 Fourth Avenue, both of New York City.

Among the leading speakers who are expected to be at the Student Volunteer Convention are the following: Henry Hodgkins, of England, Secretary of the National Christian Council of China; Francis Wei, of China; Richard Roberts, of Canada; Edward Soper, Vice-president of Duke University; Robert E. Speer, Sherwood Eddy, Stanley High, Paul Hutchinson.

The following have been invited but have not yet accepted: Rufus Jones, Albert Sweitzer (does not speak English), Maude Royden.

Not a few of these will probably participate in the discussions on the Theological Day.

Union Alumni Library

President Ernest W. Hopkins, of Dartmouth College, often stresses the fact that while it is difficult to educate students when they are in college it is far more difficult to instill any knowledge in them after they graduate. But if the education of the alumni is an important problem for the college, it is a far more important problem for the seminary, for the very obvious reason that the seminary graduates must, by the very nature of their position, be always abreast of the times. It is the hope of every seminary that its graduates will be highly educated

and well equipped to cope with the difficult problems of the present age.

No one has realized more keenly the difficulty the modern minister has of keeping abreast of the times than Dr. Henry Sloane Coffin, of the Union Theological Seminary. Feeling this need as the minister of a great parish, when he became President of the Seminary Dr. Coffin emphasized it at many public gatherings, together with the inability of the seminary to fill the need by supplying its graduates with a means of continuing their theological education. As a result, a generous alumnus who heard Dr. Coffin on Commencement Day last June has given \$3,000 to enable Union Seminary to organize and conduct an alumni department of the circulating library. Already 200 books have been purchased and are being loaned alumni in any part of the world who wish to avail themselves of the privilege. The books will be selected by the Seminary librarian and in the main will be the latest and most important works in the different fields covered by the courses given at the Seminary. Any alumnus desiring these books has only to write to the Alumni Circulation Department of the Library, 3041 Broadway, New York City, and state his requirements.

It may be of interest to our readers also to know that the McCormick Theological Library, 826 Belden Avenue, Chicago, lends books on application to ministers residing in certain areas of Chicago. The General Theological Library, 53 Mount Vernon Street, Boston, is an institution endowed especially for the purpose of lending books by mail to all ministers in New England. Other loan libraries are being established by various city churches. It is hoped that the day is not far away when all seminaries will have such libraries.

Hope College, Michigan, is to have a memorial chapel, now in process of erection, at an estimated cost of \$250,000. The building is being erected of Bedford stone and is to serve not only as a place of worship but is to provide offices and classrooms for instruction in religion. A feature of the new equipment is to be a twenty-two tone set of Westminster chimes.

CREATIVE COORDINATION

PROFESSOR MICHAEL I. PUPIN
Columbia University

The inorganic universe is granular, consisting of electrons and protons, atoms and molecules. Its primordial energy is the energy of those granules—the caloric, radiant, and chemical energies. They are necessarily chaotic, being distributed among a vast number of more or less autonomous units. The forces inherent in these granules coordinate the activity of this cosmic chaos, and transform it into an activity of law and order. The piston of a caloric engine is the simplest illustration of this coordinating process; it transforms the molecular chaos of the expanding gases and vapors in the cylinder of the motor into a coordinated, a steady pressure which drives the piston and the machinery connected with it. If it were not for coordination the chaotic solar energy which the sun radiates to us this earth would be a lifeless and barren abode.

The organic universe, the world of organic life, is also granular in structure, consisting of tiny granules of living matter. But the activity of these granules is not chaotic. From the tiniest microscopic units of life in the nucleus of the organic cell to the autonomous organic body there is perfect coordination. These granules feed, grow, and multiply in a perfectly orderly fashion just as if they were well trained workers in an industrial plant. Creative coordination is the fundamental characteristic of all life processes in the tiniest units of life as well as in the organic bodies.

The human body is a physical coordinator of marvelous complexity, everyone of its billions and billions of life units being connected with the central brain. That in itself gives it a permanent position in the scale of creation. When, however, we consider the intellectual, spiritual, and esthetic activities of the human soul which create the internal world of our consciousness, then the life of man rises far superior to anything ever observed in the starry vault of heaven. This creative power residing in our consciousness is our soul; it makes us godlike. It

is the origin of our belief in the existence of the Creator. Being blessed with a creative gift, the most precious gift of heaven, we firmly believe that we are a part of the Creator, that we are made in his image.

Experience has revealed that man with all his marvelous power of physical and psychic powers of coordination is not the last step in cosmic evolution. He is only a tiny unit in a vastly more complex organism, the organism of humanity. This organism is also granular, consisting of a vast number of autonomous human beings. Their activity would result in a chaos if social coordinators did not exist, the mission of which is to transform the social chaos into a social cosmos. Church and state are such coordinators. Just as in the human body there is a coordinating physical structure and a guiding soul so there is a coordinating structure and a guiding soul in the social coordinators, church and state. The guiding soul in the Christian church is the soul of Christ—and its coordinating principle is contained in the divine laws:

"Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"Thou shalt love thy neighbor as thyself."

Guided by these laws the actions of men will certainly lead to a spiritual cosmos which will be the highest product of cosmic evolution. Creative coordination is the fundamental process in the evolution of the material universe, and in the world of consciousness. From this point of view science, religion, and the fine arts are expressions of the intellectual, spiritual, and esthetic coordination which is guided by the creative power of the human soul. They are the three inseparable parts of the same science, the science of Creative Coordination.

LOCAL CONFERENCES CONCERNING PERMANENT FUNDS AND WISE PUBLIC GIVING

In New York, November 29, 1927, a conference, small in numbers but weighty in influence because composed of leaders in religion, education and social work in that city, met to consider—How to Secure Permanent Funds, and How to Promote Wise Public Giving.

This conference, representing organizations which desire funds—the beneficiaries in a broad scheme of public giving—recognized its own common interests, took note of present tendencies and developed a spirit of unity so far as needs and desires are concerned; and then planned how it, expressing a measure of solidarity, might approach three other groups for understanding, cooperation and the development of a common technique. The three other groups are: (1) lawyers whose legal services are so important in connection with the bridging of the space between wealth and service; (2) life insurance underwriters, whose occupation is concerned with providing funds for future needs, and (3) trust companies and banks with fiduciary powers, the organizations which now handle funds and offer services as expert trustees.

Ultimately, when a fellowship of understanding and cooperation has developed between the beneficiaries and these three groups of agents who serve wealth as it passes forward into charitable channels, then overtures by all may be made to prospective donors and testators with the offerings of method and technique which will conserve funds from waste and promote, through the far reaches of time, wise benefactions.

A conference of this nature may well be held in most of the cities and larger communities of the country. There are great needs for service in the fields of religion, education and social work; there are vast resources in the hands of people of large and moderate possessions, and the generous impulses of mankind are ready to respond to wise programs fittingly stated.

The Committee on Financial and Fiduciary Matters has published a little pamphlet outlining a course of procedure, which is numbered 16 in the Wise Public Giving Series, and is entitled

"Charitable Financial and Fiduciary Problems; Plans for Local Conferences." Copies of the pamphlet may be had for the asking by addressing the Committee on Financial and Fiduciary Matters, 105 East 22d Street, New York City.

THE SCHOLARSHIP WORK OF A TRUST COMPANY

ARTHUR GLASBY WALKER

The Union Trust Company, of Detroit, is the oldest company of its kind in Detroit and only a few months junior to the oldest in Michigan.

Mr. Frank Warrenner Blair became president in 1908, the seventeenth year of its history. The population of Detroit at that time, according to Polk's Directory Census, was 467,390. In 1927, according to the same authority and within a fifteen-mile circle, it numbers 1,870,326 persons. In 1908 the staff of the company consisted of thirty-five persons; at the time of writing, October, 1927, the payroll carries one thousand and fifty names. In 1908 a very little space was required for the company's business, to-day a forty-story building, covering a whole block, is in course of erection.

During this period great and lasting institutions have been created and many new social problems have been revealed in the city's life. Large economic problems have grown thick and fast and the need for some popular and simple education for a population assembled from every quarter of the globe was felt nowhere more intensely than by the financial institutions seeking to give honest service. Besides this, was the problem of obtaining intelligent young people for the service of these institutions and the vast business enterprises of the city. It was also fully appreciated that there were many young people in our high schools with ambitions that made them capable of making good use of a college training. In order to serve these ends, under the inspiration of Mr. Blair, the Union Trust Company decided to offer five scholarships of the value of \$1,000 each. The scholarships were competitive and were to be awarded to

the five senior students in the high schools of Oakland, Macomb and Wayne Counties (Detroit is in Wayne County) who submitted the best essays on topics designated by the Trust Company. All senior high school students in public and parochial schools were invited to compete.

We have had four years' experience with these competitions and are now preparing for the fifth. Mr. Blair recently wrote:

To say that the contests have produced in results more than we hoped for when we started does not overstate our feelings regarding the matter. We hoped by them to stimulate among young men and women, who in a few years will take the place of the present generation of business men and women, a greater interest in economic subjects. We hoped also that by setting an example we could inspire other financial institutions in the country to take a generous and intelligent interest in the proper education of young men and women.

To the American Bankers' Association, Mr. Blair said:

The original conception of the contest idea was entirely lacking in commercial taint. Whatever material returns and benefits may accrue to the Union Trust Company as a result of the widespread interest which naturally follows, are incidental and quite outside any deliberate commercial motive. Even if such had been the case the loftier phase of well-meaning philanthropy would have swallowed up the commercial.

There is no way to put in a report any adequate description of the wide interest aroused among the whole people of the three counties participating.

This interest has spread far beyond the three counties and even beyond the United States. Applications have reached the Company from banks in Adelaide, South Australia, and Sydney, New South Wales. We have forwarded them copies of all our publications on the matter, glad to spread the benefits of our own experience. In the United States between twenty and thirty organizations have been inspired to follow our example in whole or in part.

During the four years, the following themes have been submitted to the students: In 1923, "The Selection of Investments"; 1924, "Home Ownership"; 1925, "The Advantages of Life Insurance"; 1926, "The Family Budget."

The Company is proud to have so far helped twenty young people to the achievement of college privileges and hopes to provide an unending line of successors. One or two brief quotations from our students may be of interest. One of the girls wrote:

Just a year ago college was to me a vague dream, a dream whose realization I hoped for but hoped for despairingly.

One of the boys wrote:

There is nothing in my life so far which has helped me as much as my scholarship, not only financially but socially. College is more than I had ever dreamed it could be.

From Harvard one wrote:

My good fortune in being chosen among the five winners enabled me to come here to Harvard but I shall always also remember the many things I gained from working on the essay.

The winners choose the college or university where they intend to study. The Union Trust Company places the \$1,000 won in trust with the respective college authorities. The use of the fund is entirely between such authorities and the student. The Union Trust Company expects no more than that it be employed in his or her best interests. The high school producing a winning student is presented with a silk banner bearing the seal of Michigan, the name of the school, the name of the winner and the year. Silver and bronze medals with engraved certificates of merit are given to from ten to twenty others whose papers have proved of competitive merit. All essayists whatever the merit of their production receive a letter of thanks and encouragement together with some suitable book. In 1925, *The Life of Abraham Lincoln* by Henry Ketcham was given, and in 1926 *The Human Machine* by Arnold Bennett.

If any reader catches any inspiration from this recital of what the Union Trust Company of Detroit is attempting in the way of higher education and will do anything towards increasing the number of ambitious students at the various institutions of learning in America from the ranks of the not rich, we shall rejoice.

HERE AND THERE

The Society of Biblical Literature and Biblical Exegesis will meet at Columbia University, New York City, December 27 and 28, 1927.

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The National Association of Biblical Instructors has added to date 130 new members since the opening of the present academic year. The Association cooperated recently with the Council of Church Boards of Education in a campaign to make the work of the Association and the magazine CHRISTIAN EDUCATION better known to the teachers of Bible and Religious Education, by sending them a reprint of Professor Wood's address on "Religious Values and Academic Teaching." The annual dues of the Association (\$1.00) include a year's subscription to CHRISTIAN EDUCATION. Many additional members are expected.

* * * * *

There have been interesting changes in the curriculum at Bates College this year. An orientation course, "Society and Its Problems," is required of freshmen, taught by three professors. Three new courses elective for juniors and seniors are offered in English—"The Development of the English Drama," "The Plays of Shakespeare," and "Advanced Composition," limited to students showing ability in creative writing. Interest in Greek is not dying out at Bates; nearly fifty students registered for the beginners' course and the advanced classes have shown increased interest. The modern foreign language courses are also popular and elective courses in German have a large enrolment showing a recovery from the reaction against the language during the World War.

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It has been announced that the Sesquicentennial Exposition organ, which cost originally \$150,000 and is said to be the fourth

largest in the world, has been purchased by Cyrus H. K. Curtis, the publisher, and presented to the University of Pennsylvania.

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With the opening of the new year, Ernest C. Bartell, of the Princeton class of 1927, entered upon his duties as the new General Secretary of the Philadelphian Society at Princeton.

The appointment of Mr. Bartell is the first step to be taken in the reorganization of the society, which was necessitated last spring by the resignation of the graduate secretary and six assistants. The resignation of the secretaries last spring came after they had been fully cleared of the charges, brought against them by students of attempting to introduce "personal evangelism" at Princeton.

Mr. Bartell won distinction for himself while an undergraduate at Princeton by playing three years at center on the varsity football team. He also distinguished himself as a scholar, being a member of Phi Beta Kappa. During senior year he was vice-president of the Philadelphian Society and won the Moses Taylor Pyne honor prize, which is the highest distinction awarded to any senior.

Dr. John McDowell advises that the primary purpose of the Philadelphia Society is to nourish and develop the Christian life of the university, and this, it is believed, can best be done through personal character and personal service. And he adds, "I am quite confident that we are on the way to a better day at Princeton."

SILVER BAY CONFERENCES—1928

Two open Dates

The Silver Bay conferences scheduled for the summer of 1928 include: The Student Y. W. C. A., June 19-29 (10 days). The Missionary Educational Movement, June 29-July 10 (11 days). The Community Y. W. C. A., July 19-29 (10 days). The Eastern Summer School of the Y. M. C. A.—1st half, July 20-August 30 (14 days); 2nd half, August 3-17 (14 days). The Vacation Conference under the auspices of the Silver Bay Association, August 17-29 (12 days). The Annual Conference on Human Relations in Industry, August 30-Sept. 2 (3 days). Two open dates remaining, namely: June 10-19 and September 3-10, also August 17-29 for a smaller conference. The rates for board and room range from \$2.50 to \$5.00 a day. Write to **Charles R. Towson**, President, 347 Madison Ave., New York City.

BOOK REVIEWS

Religion in the School Curriculum. John Bleadon Meyer. The Gorham Press, Boston, Mass. \$1.00.

Dr. Meyer has the right idea about the place of religion in the school curriculum. In a few short and suggestive chapters he points out the significance for religious teaching in the schools of language, physics, mathematics and science, and discusses helpfully the teacher and the child, parable and pantomime, the cosmic process and God and the world. He calls it all the sacramentalism of common things.—*R. L. K.*

Manual for Small Museums. Laurence Vail Coleman. G. P. Putnam's Sons, New York. \$5.00.

"This book is intended for the use of those who set about to found museums or to build up small museums now existing. The writing of it has been prompted by observation of the rapid growth of interest in museum making and the hindrance or defeat of many efforts through lack of information." Every college that possesses a museum should study this book that it may become more effective; every college that does not possess one but aspires to do so will find precisely the counsel needed in its pages. The appearance of the volume is unusually attractive, and it is profusely illustrated throughout.—*M. T. B.*

Religion as Man's Completion. Rudolph M. Binder, Ph.D., Harper & Bros. New York. \$2.00.

"A modern miracle" is what Dr. Binder calls the persistent zeal which leads young men to submit to the long training required for the present day minister when the material rewards may not be more than those of a good typist. The discussion deals with the scientific point of view in religion, with art, science, ethics in their relation to religion, with miracles and vicariousness, but he never forsakes the practical treatment, indicated in his modern miracle above.—*R. L. K.*

"The Effective College" is a compilation of important factual data and distinguished opinion set forth in simple, non-technical

language by twenty-five experienced administrators and teachers in very diverse institutions. There is no claim to finality at any point, but the book is offered with confidence as affording suggestive and stimulating material on those problems that engage constantly increasing attention on the part of up-to-date students of college administration. The Table of Contents is as follows:

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Religion in the Catholic College

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The Business Administration of an Effective College

William O. Miller, Comptroller, University of Pennsylvania

The Cost of Education in an Effective College

Floyd W. Reeves, Director, Bureau of School Service,
University of Kentucky

"The Effective College" is now on the press and it is expected that it will be ready for delivery within a few weeks. It has already had a remarkable advance sale and orders are being received daily at the special pre-publication rate of \$2.00 per copy. Address the Association of American Colleges, 111 Fifth Avenue, New York City.

IMPORTANT RELIGIOUS BOOKS, 1926-1927

The American Library Association is responsible for the following list of important religious books produced in 1926-27. The list was edited by Librarian Frank Grant Lewis, of Crozer Theological Seminary, Chester, Pa.
—The Editor.

ARENDZEN, J. P.

Prophets, Priests and Publicans. Herder. 1926. \$2.00.

BACON, B. W.

Story of Jesus and the beginnings of the Church. Century. 1927. \$2.50.

BAILLIE, JOHN.

Roots of Religion in the Human Soul. Doran. 1926. \$2.00.

BERRY, E. S.

Church of Christ. Herder. 1927. \$3.00.

BROWN, W. A.

Life of Prayer in a World of Science. Scribner. 1927. \$2.25.

BROWNE, LEWIS.

This Believing World. Macmillan. 1926. \$3.50.

BUCK, O. M.

Out of Their Own Mouths. Abingdon. 1926. \$0.75.

BURTON, E. D.

Christianity in the Modern World. University of Chicago Press. 1927. \$2.00.

CABOT, R. C.

- Adventures on the Borderlands of Ethics.* Harper. 1926.
\$2.00.
- CALKINS, RAYMOND.
Eloquence of Christian Experience. Macmillan. 1927.
\$2.00.
- CALLCOTT, W. H.
Church and State in Mexico. Duke University Press. 1926.
\$4.00.
- COFFIN, H. S.
What to Preach. Doran. 1926. \$2.00.
- ELERT, WERNER.
Outline of Christian Doctrine. United Lutheran Publishing
House. 1927. \$1.00.
- FOAKES-JACKSON, F. J.
Rise of Gentile Christianity. Doran. 1927. \$2.00.
- FOSDICK, H. E.
Adventurous Religion, and Other Essays. Harper. 1926.
\$2.00.
- GILKEY, J. S.
Faith for the New Generation. Macmillan. 1926. \$1.75.
- HAAS, J. A. W.
Unity of Faith and Knowledge. Macmillan. 1926. \$2.00.
- HICKMAN, E. S.
Students' Introduction to the Psychology of Religion.
Abingdon. 1926. \$3.50.
- HOOKE, E. R.
United Churches. Doran. 1926. \$2.75.
- JONES, R. M.
Finding the Trail of Life. Macmillan. 1926. \$1.75.
- KELLER, ADOLPH, and STEWART, GEORGE.
Protestant Europe; Its Crisis and Outlook. Doran. 1927.
\$3.50.
- LUCCOCK, H. E., and HUTCHINSON, PAUL.
Story of Methodism. Abingdon. 1926. \$4.00.
- MACARTNEY, C. E. N.
Great Sermons of the World. Stratford. 1926. \$3.50.
- MCCOMB, SAMUEL.
Books of Modern Prayer. Longmans. 1926. \$1.50.

McCONNELL, F. J.

Christlike God. Abingdon. 1927. \$1.75.

McLAUGHLIN, R. W.

Spiritual Element in History. Abingdon. 1926. \$2.50.

MARGOLIS, M. L., and MARX, ALEX.

History of the Jewish People. Jewish Publication Society of America. 1927. \$4.00.

MOORE, G. F.

Judaism in the First Century of the Christian Era. 2 v. Harvard. 1927. \$10.00.

MURRY, J. M.

Jesus, Man of Genius. Harper. 1926. \$2.50.

NEWMAN, H. H.

Nature of the World and of Man. University of Chicago Press. 1926. \$4.00.

NEWTON, J. F.

My Idea of God; a Symposium of Faith. Little, Brown. 1926. \$2.50.

PHELAN, MACUM.

Handbook of all Denominations. Cokesbury. 1927. \$1.25.

RUSSELL, W. H.

Your Religion. Herder. 1926. \$1.75.

SCHAEFFER, HENRY.

Call to Prophetic Service, from Abraham to Paul. Revell. 1926. \$3.25.

SCOTT, M. J.

Religion and Common Sense. Kenedy. 1926. \$1.50.

SMYTH, NEWMAN.

Recollections and Reflections. Scribner. 1926. \$2.00.

SOPER, E. D.

What May I Believe? Abingdon. 1927. \$1.75.

SPEER, R. E.

Church and Missions. Doran. 1926. \$1.75.

Unfinished Task of Foreign Missions. Revell. 1926. \$2.75.

STREETER, B. H.

Reality: a New Correlation of Science and Religion. Macmillan. 1926. \$2.50.

TAWNEY, R. H.

Religion and the Rise of Capitalism, a Historical Study.
Harcourt. 1926. \$3.50.

TILLET, W. F.

Paths That Lead to God. Cokesbury. 1927. \$2.50.

UNDERHILL, EVELYN.

Concerning the Inner Life. Dutton. 1926. \$1.00.

UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK.

Stockholm Conference, 1925. Oxford University Press.
1926. \$4.25.

VAN DYKE, PAUL.

Ignatius Loyola. Scribner. 1926. \$3.50.

WATSON, G. B., and G. H.

Case Studies for Teachers of Religion. Association Press.
1926. \$3.00.

WHITEHEAD, A. N.

Religion in the Making. Macmillan. 1926. \$1.50.

WILLIAMS, H. K.

Stars of the Morning. Doran. 1926. \$1.50.

WISHART, J. E.

Fact of Prayer—Its Problems and Possibilities. Revell.
1927. \$1.75.

WORKMAN, H. B.

John Wyckliff; a Study of the English Medieval Church.
2 v. Oxford Press. 1926. \$12.50.

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